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ABSTRACT

This publication examines multicultural education providing a discussion of its historical background, guidelines for schools, and resources for teachers, community persons, and students. There are three chapters. Chapter one contains a history and overview of multicultural education. The concepts of assimilation, cultural pluralism, and separation are first discussed. The publication then examines recent developments to multicultural education including compensatory programs and minority studies. A working definition of multicultural education is provided. Multicultural education explores the contribution of various racial, cultural, and ethnic groups to life in the United States in an effort to promote understanding among divergent groups and to instill the recognition that cultural diversity is a positive force in the development of American society. Chapter one also describes six approaches to multicultural education. Chapter two contains guidelines for multicultural education in the school. School policies and procedures, school curriculum, school/community relations, school staff and goals, and objectives are discussed. Chapter three contains resources for multicultural education. Cited are community resources, annotated bibliographies, sample guides, and evaluation materials. The publication concludes with "Basic Question Areas for a School Multicultural Education (MCE) Resource Profile" and a list of references. (Author/RM)

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MULTICULTURAL EDUCATION FOR PRACTITIONERS

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I. MULTICULTURAL EDUCATION: A HISTORY AND OVERVIEW

Multicultural education is a relatively new and distinctly different approach to the preparation of children for their role as citizens in democratic society. This first chapter offers a brief overview of the historical roots of the approach and a description of the versions of multicultural education currently offered by a variety of educational organizations. The second chapter provides a discussion of the guidelines that some authorities have suggested for a multicultural education program. The final chapter presents annotated lists of materials that may be useful to practitioners in developing programs for their own schools.

Historical Background of Multicultural Education

From its earliest beginnings, the United States has included a variety of racial, ethnic, and cultural groups. In one respect, this cultural diversity has been regarded as a natural asset, the source of that unique vitality which has enabled the United States to meet new challenges successfully. On the other hand, as Lazerson (1978) points out, cultural diversity has also been viewed as a threat to the unity and social stability of the nation. How a political entity comprised of many diverse groups could function as a cohesive whole was seen as one of the country's basic problems, one which the public schools bore some responsibility for helping to resolve.

These conflicting views of cultural diversity have strongly influenced 20th century educational policies in varying ways at varying times.

The view of cultural diversity as an asset is represented by educational models based on the concept of cultural pluralism. The view of cultural diversity as a threat is represented by models based on the concept of assimilation. An understanding of these different viewpoints and the educational models based on them is essential in building a foundation for multicultural education today. In this section, both concepts will be examined. Unfortunately, the discussion cannot be divided chronologically because the two concepts have been intertwined throughout the history of this century. But Nathan Glazer (1977), Professor of Education and Social Structure at Harvard University, has suggested a framework that may be useful. As indicated in Figure 1, Glazer sees total assimilation, called for by some majority persons in the early 1900s, at one end of a continuum. At the other end is total separation, demanded by some minority persons in the 1920s and called for again in the past two decades. Between these extremes are several forms of cultural pluralism, a concept that has been defined in various ways over the years. Because assimilation has had the most prevailing influence on American education, it will be dealt with first.

Assimilation

Assimilation, as the term is used here, means the incorporation of minority persons so completely into the mainstream that they cannot be distinguished from other persons in that mainstream; in other words, they disappear into the majority (Glazer, 1977). This was the educational ideal of many persons during the late 19th and early 20th centuries.

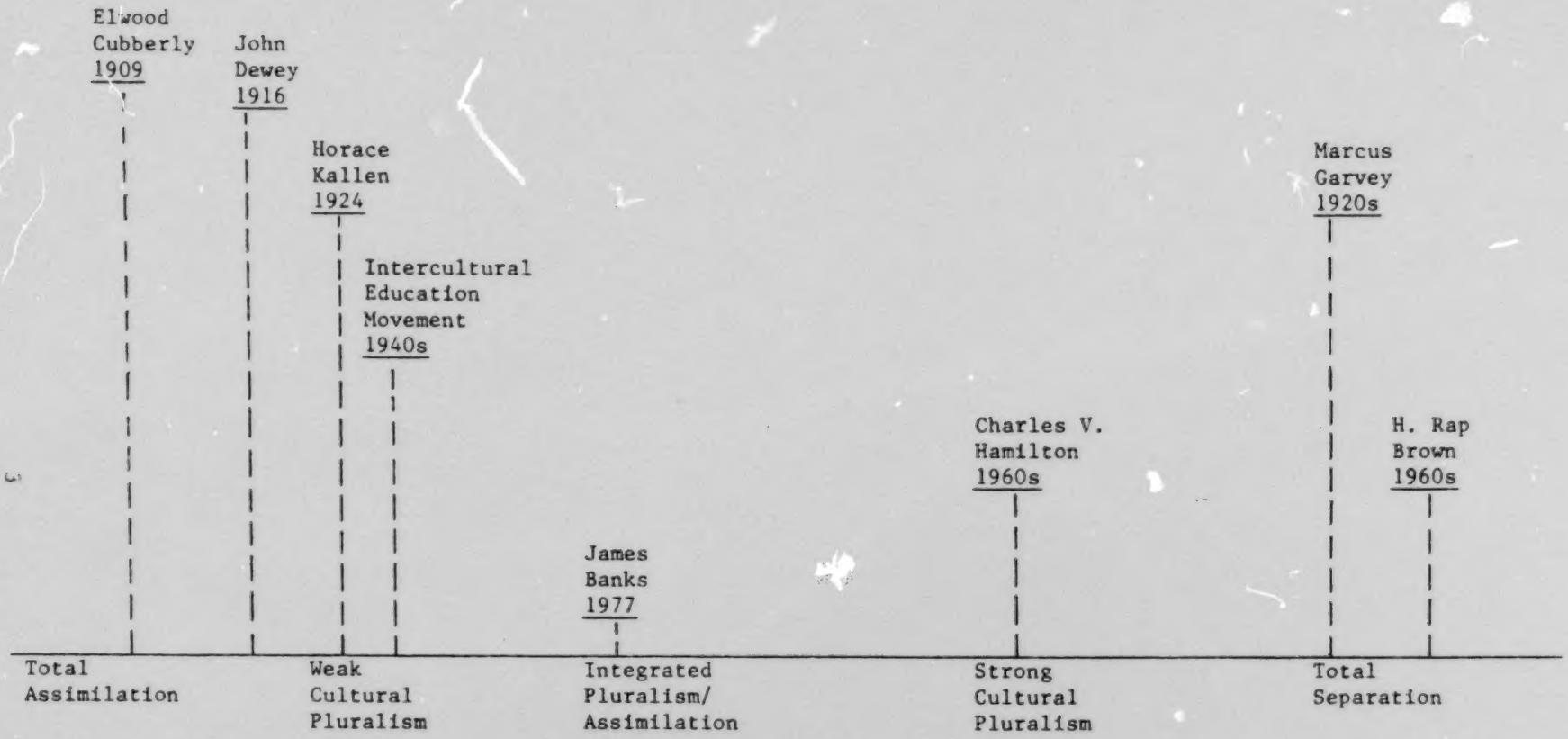

Figure 1. An assimilation/separation continuum.

During this time immigrants from all over Europe were streaming into the country in response to the job opportunities brought about by the Industrial Revolution. It was seen as the schools' responsibility to make the children of these immigrants into Americans. Some saw the process as one of acculturation; the schools should help the children to become more like the white, Anglo-Saxon majority. Others, however, called for full assimilation. In the words of one noted educator of the early 20th century, Elwood P. Cubberly, it was the task of the public schools to "assimilate and amalgamate these people [immigrants] as part of our American race, and to implant in their children, so far as can be done, the Anglo-Saxon conception of righteousness, law and order, and popular government" (cited in Herman, 1974, p. 13). Thus, along with the three R's and the English language, the schools also were expected to teach children how Americans should behave and what Americans should value (Cardenas & Fillmore, 1973).

The melting pot theory, which came into vogue at about the same time, was a variation on the assimilation theme. This theory, drawn from a play of that name by Russian immigrant Israel Zangwill, called for a new American identity to which native born and immigrant alike would contribute and in which both would be assimilated. The contribution of the many different groups that made up this country would be blended together and out of the mixture would come a new, and distinctly American, common culture.

For some years, the appropriateness of assimilation, whether to a predominantly Anglo-Saxon culture or to one that came about as a result of the melting pot, remained unquestioned. This was true in education and in other fields as well. Glazer (1977) maintains that it was not only the position of conservative, ethnocentric Americans but also the one taken by those Americans most sympathetic to the new immigrants. Indeed, it was even the position espoused by the immigrants themselves. As Stein and Hill (1977) point out, the immigrants saw assimilation as the fulfillment of the American Dream that had brought them to the New World.

> The immigrants fervently believed that the barriers between themselves and the Americans would be overcome and that it was only a matter of time, hard work, and monumental patience until one would no longer be seen as foreign, strange, and as a perpetual outsider who remained a threat. The American Dream and Melting Pot promised that we and they would together fuse into Americans. It was on this promise that the immigrants wagered their futures and those of their future children. The pressures for conformity . . . provided far less motivation or impetus for Americanization than the American Dream, which was based on hope. (p. 33)

The success of assimilation as an educational policy also remained unquestioned for many years. Historians like Lawrence Cremin (1977) state that the schools, by preparing immigrant children for their adult role as workers, did indeed help them to fulfill the American Dream. In addition to teaching them to read and write English and to do simple arithmetic, the schools also exposed students to the norms of the workplace -- punctuality, competitiveness, adherence to

rules, cooperation with people other than kinfolk, achievement, fair play, merit, and respect for authority (Cremin, 1977). As a result of these efforts on the part of public education, many second-generation immigrant young people enjoyed the same opportunities as their Anglo-Saxon counterparts. Particularly if they were willing to put aside all vestiges of their European roots, they found that they too had access to America's material benefits (Lazerson, 1978; Newmann, 1973).

During the past decade, however, revisionist historians like Michael Katz or Clarence Karier have presented a different viewpoint. They claim that rather than helping immigrants fulfill the American Dream, schools actually served to keep the new groups on the lower rungs of the American social and economic ladder. Katz (1977) points out that the public school was designed to provide social control and to prevent unlimited upward mobility. He offers evidence that the schools preserved the existing distribution of power and resources and permitted just enough social mobility to bolster the economy and satisfy minimal social demands. Karier (1978) points out that "the Americanization programs which appeared in the public schools were linked with vocational education which tracked the immigrant youngster into relatively low-skilled occupations" (p. 110). A study conducted by David Cohen when he was co-director of the Harvard Center for Educational Policy Studies, offers confirmation of this position. Cohen (1970) states that large numbers of immigrant pupils arrived in urban schools at about the same time that IQ and achievement testing, vocational education, and the movement to diversify instruction and curriculum began to emerge. He found

"more than a little evidence that these practices were employed -- if not conceived -- as a way of providing the limited education school men often thought suitable for children from the lower reaches of the social order" (p. 25). Cohen's study showed that children of central and Southern European immigrants, in particular, had difficulty in school. They were more likely to be classed as retarded than were their native-born white classmates; they also scored lower on measures of academic performance and were more likely to drop out of school.

In the historical dialogue on assimilation, the viewpoint of the revisionists has been called into question. In a recent book, Diane Ravitch (1978) offers evidence that immigrants and their descendants were able to move up both socially and economically. One study which she cites indicates that by the mid-1960s white ethnic minorities on the whole enjoyed the same occupational opportunities as did whites of native parentage. Another report noted by Ravitch states that the descendants of severely disadvantaged white minority groups now have surpassed white Anglo-Saxon Protestant groups in terms of average income. In the mid 1970s, Jews, Irish Catholics, German Catholics, and Polish Catholics, in that order, had the highest average incomes in the U.S. (Ravitch, 1978).

Although the debate over the effectiveness of assimilation for white immigrant groups may continue, there is little disagreement about its effectiveness for children of other races. The sociologists and educators who originally conceived the assimilation policies assumed

that blacks, Asian Americans, Hispanic Americans, and Native Americans would remain separate entities in the American population (Joseph, 1978-79). But as Glazer (1977) and others (Banks, 1977a; Loo, 1973; Park, 1973; Uno, 1973; Yee, 1973) point out, this assumption did not keep some racial minorities from seeking to become as much like the majority as possible. The above authorities have cited a number of cases of black or Asian Americans becoming so Anglicized as to be alienated from their own families and ethnic communities. To use popular terms, they became "oreos" or "bananas" -- black or yellow, respectively, on the outside, and white on the inside. Only their skin color prevented complete assimilation. But because of their skin color, they continued to suffer the same discrimination in employment and housing as did their less Anglicized peers. These critics suggest that the promises offered by the assimilationist policies of the public schools and other societal institutions remained unfulfilled for nonwhite citizens. Banks (1977a) submits that it was these unfulfilled promises which were a major cause of the civil rights movement of the mid-1950s and 1960s.

Cultural Pluralism

During the period of the civil rights movement, which many authorities date from the 1954 Supreme Court decision on Brown v. Topeka, laws were passed that formally mandated the end of racial discrimination in the voting booth and in public facilities as well as in public schools. With varying degrees of success, these laws were enforced, bringing about some significant social changes. One of these changes was the growth of

racial and ethnic pride. With the development of pride in their own race and culture, many minority persons completely rejected assimilation as an educational goal. Instead, they called for education based on the concept of cultural pluralism (Arciniega, 1975; Valverde, 1978).

Cultural pluralism is a term that has almost as long a history as assimilation, although its meaning has changed over the years. Glazer (1977) indicates that cultural pluralism has been defined from two different perspectives. One perspective argues that people in one ethnic group are basically the same as people in any other ethnic group, although their specific customs may vary; therefore, no one should be subjected to prejudice and discrimination. This kind of cultural pluralism is closer to the assimilation end of Glazer's continuum. (See Figure 1.) The second viewpoint asserts that ethnic groups do differ from one another and that they have a right to be different; therefore, group differences are not cause for antagonism. Cultural pluralism seen from this second perspective is closer to the separation end of the continuum.

The concept of cultural pluralism in education, originally introduced by John Dewey, was derived from the first perspective. It represented an effort to reorient the assimilation process so that the immigrants' traditions would still be respected and they would not be required to give up all aspects of their homeland culture in favor of the majority culture (Butts, 1978). In a presentation to the National Education Association in 1916, Dewey is reported to have said that anyone

who assumes that there is only one component culture to which all other cultures must conform is a "traitor to an American nationalism" (cited in Kopan, 1974, p. 50).

One of the strongest advocates of the second type of cultural pluralism was Horace Kallen, author of Cultural Pluralism and the American Idea (1924). Kallen maintained that the United States had always been a pluralistic society. He reminded his readers that the Pilgrims had fled Holland and come to America primarily because they feared losing their ethnic and cultural identity if they remained in the Netherlands. Kallen believed that those persons who had come to America 200 or more years later should have the same right to preserve their identity. Although Kallen did not address the subject of racial minorities, he did urge that white immigrants be allowed to develop their own cultures fully and thus contribute to the richness of the society (Kopan, 1974).

The cultural pluralism concept as described by Kallen never drew enough support to bring about actual changes in the public schools of his time. A form of educational cultural pluralism, however, was implemented in the 1940s when the racist policies of Nazi Germany made American educators aware of the need to introduce "tolerance" of other groups into the school curriculum. Out of their awareness came the "intercultural education" movement, which Glazer (1977) terms a "weak form of cultural pluralism." The movement was based on the assumption that everyone should be tolerant of racial, religious, and cultural

differences. It recognized that individuals should be free to practice those aspects of their culture which did not conflict with democratic principles. But the main emphasis of the movement, according to Glazer, was on creating the kind of situation in which differences among groups would be ignored and perhaps might eventually disappear. Thus, intercultural education was not far removed from the assimilation side of the continuum.

After World War II, even this weakened form of cultural pluralism faded away in most American schools. Instead, the emphasis was once again on conformity to a single pattern of American behavior, a circumstance Lazerson (1978) maintains was due largely to the Cold War atmosphere of the 1950s. During this decade, however, the seeds for the next emergence of cultural pluralism were sown, with the beginnings of demands by blacks for a real chance to be integrated into American society.

Initially the demands of black Americans were based on the cultural pluralism perspective which argued against discrimination on the grounds that all people are the same, regardless of race or ethnic background. The legislation developed at this time as a result of the demands also reflects the assimilation viewpoint. The language of the Brown decision in 1954 and even that of the Civil Rights Act of 1964 calls upon public institutions and facilities to be "color-blind" in their dealings with the public. But the events of the later 60s -- the marches, the demonstrations, and other aspects of the struggle to implement the Civil Rights Act -- brought about demands based on the other perspective of

cultural pluralism, which stresses the right of ethnic groups to be different and to preserve their differences without facing discrimination. Some of these new demands went even further; they approached the separation end of Glazer's continuum.

Separation

Separation, like assimilation and cultural pluralism, also has roots that go back to the early part of this century. In the early 1920s, for example, Marcus Garvey called on blacks to separate and form their own nation. In the later 1960s some of the more militant black spokespersons also called for complete political separation, but they were few in number and the response to their rhetoric was limited. A number of minority leaders who abjured political separation, however, did advocate an educational stance that was much closer to separation than to assimilation. This stance was predicated on the idea that blacks, Mexican Americans, and Native Americans -- as opposed to white immigrants who come to this country voluntarily -- are colonized people. Colonized people seek freedom, not so that they can become more like their colonizers, but so that they can develop in their own way; therefore, the advocates of this separatist position called for a very different educational approach -- one based on what Glazer terms "a strong cultural pluralism."

This form of cultural pluralism, according to Banks (1975), emphasizes the minority culture almost to the exclusion of that of the majority. Advocates of this approach argue that learning materials

should be culture-specific and that the goal of the curriculum should be to "help the child to function more successfully within his or her own ethnic culture and help to liberate his or her ethnic group from oppression" (Banks, 1975, p. 170). They also assume that in order to learn effectively and to develop positive self-concepts, minority children would need teachers of their own race to serve as role models.

A number of educators and social scientists, although sensitive to the concerns expressed by minority groups, reject this third form of cultural pluralism on the grounds that it ignores how much cultural assimilation has already taken place in American society (Banks, 1977a; Dunfee, 1979; NCSS, 1976). But they also reject the assimilationist position that calls for the socialization of all children into a common culture because that position tends to equate the common culture with Anglo-American culture and to overlook the unique cultural characteristics other ethnic groups have contributed. In place of either of these two extremes, these educators and social scientists have sought to develop other responses to the educational concerns of minority groups.

Recent Developments Related to Multicultural Education

Many of the programs that grew out of responses to minority-group concerns are still being used in schools across the country (Washburn, n.d.). They have affected in various ways the concept of multicultural education and, therefore, will be briefly described below. The major forms of these responses include: compensatory programs; the addition of minority figures to the regular course of study (e.g., including black, Hispanic,

and Native American historical figures in United States history courses); and minority studies (e.g., black literature or Chicano history).

Compensatory Programs

A major area of concern for many minority parents has been the failure of their children to do well academically -- or as others (Barnes, 1974; Garcia, 1976) put it, the failure of the schools to educate minority children. In response to this concern, a number of compensatory programs have been developed to help improve the academic performance of minority youngsters. These programs are based on the premise that many such children may have lower achievement rates because they are educationally disadvantaged or culturally deprived. Title I of ESEA (1965) defined such youngsters as "those children who have need for special educational assistance in order that their level of educational attainment may be raised to that appropriate for children of their age. The term includes children who are handicapped, whose needs for special educational assistance result from poverty, neglect, delinquency, or cultural or linguistic isolation from the community at large."

The effectiveness of compensatory programs in promoting academic achievement is a hotly debated topic. On the one hand, a 1977-78 congressional hearing on ESEA accomplishments reported that Title I programs have been "extremely effective in enhancing the achievement of participating students" (cited in Halperin, 1979). In addition, a recent report from the Office of the Comptroller General of the United States

(1979) claims that research results show that children who participated in early childhood compensatory programs "were found to be held back in grade less often during their school years and demonstrated superior social, emotional, cognitive and language development after entering school compared to similar groups of control children" (Comptroller, 1979, p. 30).

On the other hand, David and Pelavin (1977) report that their review of the compensatory-education literature, while showing considerable data substantiating short-term effectiveness, found little research on sustained effectiveness. Larson and Dittman (1975) in a review of literature pertaining to compensatory education for adolescents, also reported a scarcity of research reports. The material they did find, however, indicated that early childhood and primary programs did not have a lasting impact, leading them to call for compensatory programs throughout the school career of disadvantaged students.

David and Pelavin (1977) attribute some of the disagreement on the effectiveness of compensatory education to the confusion about what is meant by effectiveness. In their study of compensatory program evaluations, they found that the standards for judging success varied, with some based on grade-equivalent and others based on percentile points. The time period on which the evaluation was based also varied with "fall-to-fall estimates of achievement consistently and often substantially lower than the fall-to-spring estimates" (David & Pelavi, 1977, p. 42). These same researchers found some programs did show a sustained impact; other programs, however, showed large mean gains over the school year followed by large losses over the summer.

Some researchers have taken a different approach and have examined the effects on minority children of the labels "culturally deprived" or "educationally disadvantaged." Jones (1972) notes several studies which showed that significant numbers of minority children perceived the terms "culturally disadvantaged" and "culturally deprived" as negative descriptions. He also states that "acceptance of such terms as self-descriptive has been found to be associated with lowered attitudes toward school. Moreover, teachers and counselors hold clear stereotypes about characteristics and attitudes of children so labeled. Unfortunately, most of these characteristics and stereotypes are negative." (p. 293)

Educators concerned both with the effectiveness of compensatory programs and with the effects of labeling children as "culturally disadvantaged" have looked for other ways to help minority youngsters achieve. Some, such as Cardenas and Fillmore (1973) and Ballesteros (1973), suggest that instead of expecting minority children to do all the changing in order to fit Anglo-American cultural patterns, schools should explore ways of changing their programs and educational approaches to accommodate cultural diversity. Many specific suggestions for change offered by these educators have affected the conceptualization of multicultural education.

Addition of Minorities

Another concern expressed by many minority parents has been the failure of the school curriculum and instructional materials to reflect

the presence of minority people in American society. Prior to the past decade, the children pictured in most reading books were usually white; most, if not all, figures portrayed in history books were white. Dickeman (1973) maintains that students of other races interpreted this to mean that they could never conform to the American ideal and therefore were not an integral part of American society.

According to Banks (1977b), many schools responded to this concern by simply depicting minority figures in the regular courses of study. New readers were purchased that pictured children of all races. Teachers added minority heroes/heroines to the Anglo-American ones already being studied; so the children learned about Crispus Attucks in addition to Thomas Jefferson and celebrated the birthday of Martin Luther King, Jr., as well as that of Abraham Lincoln. Banks terms this the "heroes and holidays" approach, one that he considers to be "clearly insufficient," because children learn little about the experience of a total group of people when they only study its outstanding figures. Furthermore, as Gay (1972) points out, the persons to be studied are often chosen because they most closely fit white norms. Thus, Benjamin Banneker and Charles Drew might be studied, but Nat Turner and Malcolm X would only be noted in passing, if mentioned at all. Gay maintains that such omissions paint a distorted picture of a minority group as a whole.

Minority Studies

Some educators, recognizing the inadequacy of simply adding minority figures to existing curricula, developed units or courses exclusively devoted to the study of a given minority group. The effectiveness of these

courses, like the effectiveness of compensatory programs, depends on how one defines the outcomes desired. A few studies have measured how instructional materials relevant to a minority group affect the self-concept of children of that group (Grant, 1973; Roth, 1969; Wagener, 1976; Yawkey & Blackwell, 1974; Yee & Fruth, 1973). In each case the effects were positive. Some studies (Grant, 1973; Yee & Fruth, 1973) also showed an increase in academic achievement as a result of using ethnically relevant materials.

Cuban (1973), however, raises some question about these outcomes. He suggests that courses in minority studies have less effect on children's self-esteem than does the way in which their families teach them to deal with societal discrimination and prejudice. Cardenas and Fillmore (1973) also express reservations. They point out that often such courses are developed from the narrow point of view of the minority group with which the course is concerned; thus, instead of helping minority children to see themselves as part of the society as a whole, such courses simply act as "another set of blinders" -- black or brown, perhaps, instead of white, but blinders nonetheless.

Both Cuban and Banks (1977b) raise questions about the emphasis on cognitive learning characteristic of many minority studies courses. Little or no attention, they contend, is given to attitude or skill development. Furthermore, the facts that are presented often focus only on exotic customs or other superficial aspects of the group. Thus, the major activity of a unit on Native Americans might be building a tepee;

or the study of Mexican Americans might center around a fiesta day with the school cafeteria serving tacos instead of hamburgers -- what Banks calls the "tepees and chitlins" approach. Such practices serve to reinforce existing stereotypes as well as the idea that Native Americans or Mexican Americans are not an integral part of the U.S. culture (Cortes, 1976; King, 1977; NCSS, 1976).

Cortes (1976) and others (Carpenter & Torney, 1974; NCSS, 1976) also point out difficulties that may arise with courses which attempt to deal with more than the superficial aspects of minority life. These courses may dwell on the problems that a particular minority group experiences (e.g., the larger number of unemployed black youth) and overlook entirely the aspects of American society which have created the problems for that group. The courses may also fail to teach the positive contributions that the minority group has made to the society, thus contributing to further misunderstanding about the role of that minority in the nation as a whole.

In spite of these potential problems, many minority studies courses have met some of the concerns expressed by minority groups. They also have had another important effect on education in general: they have given impetus to a new educational ideology that began to take shape in the early 1970s.

This new ideology is more than simply a response to minority problems. It goes further and attempts to deal with what some educators perceive as the responsibility of the schools to prepare children for life in a

culturally diverse society. It may also be considered a response to national and state mandates for programs to help children function as citizens of such a society. One such mandate is the Ethnic Heritage Studies Programs Act, passed by Congress in 1972, which officially recognizes that the United States is a "multiethnic society" and that a greater understanding by all citizens of the contributions of the various ethnic groups can contribute to "a more harmonious, patriotic and committed populace." The Act provides for the development and dissemination of curriculum materials and teacher-training programs in ethnic studies as well as for the promotion of a variety of school cultural activities.

The early 1970s also saw a majority of state departments of education publishing goal documents that included statements related to education for a multiethnic and culturally diverse society (Ribble, 1973). Examples of such statements are given in Figure 2.

A Working Definition of Multicultural Education

In response to these recent national and state mandates, educational organizations and institutions developed approaches that attempt to reflect more accurately this country's ethnic diversity. The approaches have been described with a variety of terms, including "multiethnic education," "ethnic studies," "education for cultural awareness," and "multicultural education" -- this last, the term most often used in the literature.

STATE	EDUCATIONAL GOAL
GEORGIA	The individual . . . possesses the social willingness to live in a racially integrated society; . . . possesses an understanding and appreciation of racial, religious and national groups and their contributions to the history and development of our culture.
MASSACHUSETTS	Education should provide each learner with knowledge and experience which contribute to an understanding of human similarities and differences and which advance mutual respect for humanity and for the dignity of the individual. Our society is a pluralistic one which proclaims equality of opportunity and unalienable rights for all. This opportunity and these rights cannot be assured and preserved without mutual understanding among individuals and mutual respect for differences.
OREGON	In preparation for the role of citizen, each individual will learn of the rights and responsibilities of citizens of the community, state, and nation and learn to interact with people of different cultures, races, generations and lifestyles;
KANSAS	All schools (K-12) should provide instruction in values and citizenship and in social relations which will enable the learner to demonstrate attainment of the following outcomes . . . 3. a pride in the learner's own ethnic group, nation, or culture; 4. an awareness of the interdependence and interrelationship among people, regions, and nations; 5. an awareness of the contributions of many different people of the learner's way of life.
NEVADA	Full education should help every individual acquire understanding and appreciation of persons belonging to social, cultural, and ethnic groups different from his own. (The above goal statements are cited in Ribble, 1973.)

Figure 2. Examples of state goals related to multicultural education.

After a survey of many sources, Research for Better Schools elected to use the term "multicultural education" to describe that area of citizen education concerned with preparing students for their role as citizens in a culturally diverse society. This term was chosen because it is the one most frequently used in current educational publications and because it embraces all racial, ethnic, cultural, and religious groups that make up American society. The following working definition of the term was devised: Multicultural education explores the contribution of various racial, cultural, and ethnic groups to life in the United States in an effort to promote understanding among divergent groups and to instill the recognition that cultural diversity is a positive force in the development of American society. Because it is intended as a working rather than a final definition, it seeks to be inclusive rather than exclusive and flexible rather than rigid. It does, however, provide the context in which multicultural education is viewed in this publication.

Approaches to Multicultural Education

As noted above, many different approaches to multicultural education have been devised. In some respects, they show great similarity; for example, most approaches, if not all, seek to develop student understanding of the many ethnic groups that make up the nation. In other respects, however, they differ. One approach may focus on simply teaching about ethnic groups. Another may seek to influence the school

environment. These variations, and the different terms used to describe them, have caused confusion over what multicultural education might mean in actual practice. To reduce that confusion, six major approaches to multicultural education are described in the pages that follow. Four approaches represent the efforts of nongovernmental educational organizations; two were developed by state departments of education. An outline format is used so that the approaches can be compared and contrasted more easily. Each description includes the definition of the term used to describe that approach, the assumptions on which the approach is based, the goals or aims set forth and the principles that underlie the approach. In the following chapter guidelines are presented for implementing multicultural education in the school. These guidelines have been synthesized from a variety of sources, including those cited in the following pages.

Approach 1: National Council for Accreditation of Teacher Education (NCATE)

The following description is taken from an article by R. L. James in the January, 1978, issue of the Journal of Teacher Education explaining the new NCATE standard on multicultural education.

> Definition: Multicultural education is preparation for the social, political, and economic realities that individuals experience in culturally diverse and complex human encounters. These realities have both national and international dimensions. This preparation provides a process by which an individual develops competencies for perceiving, believing, evaluating, and behaving in differential cultural settings. Thus, multicultural education is viewed as an intervention and an ongoing assessment process to help institutions and individuals become more responsive to the human condition, individual cultural integrity, and cultural pluralism in society. (James, 1978, p. 13)

Assumptions: 1. Education, as it applies to formal learning experiences provided in schools, does not adequately prepare individuals to function effectively in a culturally diverse society.

2. Society in the United States is pluralistic in character, and this pluralism will become an increasingly important factor in the future development of the nation.

3. Educators and educational institutions play an important role in shaping social behavior and must assume a principal responsibility for leadership in the development of a multicultural society.

4. The monitoring and assessment of the educational enterprise is not complete unless educators and educational institutions are evaluated with respect to providing educational experiences consistent with the concept of multicultural education.

5. Teacher education programs can provide competencies and skills for enabling teachers to use qualities of the latent curriculum in the teaching-learning process. (pp. 13, 16)

Goal: To produce multicultural individuals -- persons who have developed competencies for perceiving, believing, evaluating, and behaving in different cultural settings.

Principles: 1. Multicultural education involves the total educational experience.

2. It focuses on individual as well as group welfare and brings together cultural and psychological differences to enhance each student's learning environment.

3. It requires that schools acquaint their students with the broad range of cultural diversity that exists in the United States.

4. It requires that the schools provide learning experiences designed to teach students the analytical skills necessary to compete for the statuses of their choice.

5. It presumes an awareness of teaching as a cross-cultural encounter.

6. Multicultural education has an international dimension; it must strive to impart an international multicultural perspective.

Approach 2: National Council for the Social Studies (NCSS)

The following description is taken from Curriculum Guidelines for Multiethnic Education, a position statement released by the NCSS in 1976.

Definition: The Guidelines do not offer a definition in so many words of "multiethnic education"; judging from the way the term is used in the text, however, it seems to refer to instruction related to ethnicity, or studies related to American ethnic groups. The term "ethnic group" is defined as

> a specific kind of cultural group which has all of the following characteristics:
>
> a. Its origins preceded the creation of a nation state or were external to the nation state; e.g., immigrant groups or Native Americans. In the case of the United States, ethnic groups have distinct pre-United States or extro-United States territorial bases; e.g., immigrant groups or Native Americans.
>
> b. It is an involuntary group, although individual identification with the group may be optional.
>
> c. It has an ancestral tradition and its members share a sense of peoplehood and an interdependence of fate.

d. It has some distinguishing value orientations, behavioral patterns, and interests (often political and economic).

e. The group's existance has an influence, in many cases substantial, on the lives of its members.

f. Membership in the group is influenced both by how members define themselves and by how they are defined by others. (pp. 9-10)

Assumptions: The Guidelines . . . are predicated on a democratic ideology in which ethnic diversity is viewed as a positive, integral ingredient. A democratic society protects and provides opportunities for ethnic pluralism. Ethnic pluralism is based on the following four premises:

1. Ethnic diversity should be recognized and respected at individual, group, and societal levels.

2. Ethnic diversity provides a basis for societal levels.

3. Equality of opportunity should be afforded to members of all ethnic groups.

4. Ethnic identification should be optional for individuals. (p. 9)

Goal(s): To help students develop "ethnic literacy, a solidly based understanding of ethnicity and ethnic groups" (p. 8).

Principles: 1. Effective ethnic studies instruction can best take place within a school atmosphere which has institutional norms that recognize and are sensitive to ethnic diversity. Consequently, the Guidelines must deal with reform of the total school environment. Reforming the course of study is necessary but clearly insufficient.

2. The Guidelines should focus on *ethnic pluralism* and not on *cultural pluralism*. Cultural pluralism suggests a type of education which deals with the cultural contributions of all groups within a society. Consequently, that concept is far too

broad and inclusive to set forth effectively the boundaries of an area encompassing both the contributions of ethnic groups and the problems resulting from ethnic discrimination in American society.

3. Educators in each subject area in the school have a responsibility for incorporating studies related to American ethnic groups into their units and lessons. Teachers of areas such as music, art, language arts, mathematics, science, home economics, and physical education, as well as the social studies, share this responsibility.

4. Teachers at all grade levels, from preschool to 12th grade and beyond, should modify their curricula and teaching strategies so that these reflect the ethnic diversity in American life and culture.

5. Ethnic studies are needed by all students regardless of their ethnic, social class, or racial background. (p. 6)

Approach 3: Social Science Education Consortium (SSEC)

The following description is drawn from the booklet Understanding You and Them: Tips for Teaching About Ethnicity, by Carlos Cortes, which was an outgrowth of the SSEC Ethnic Heritage Studies Curriculum Materials Project (1976).

Definition: Ethnic studies is the term used for this approach. It is defined as "an intellectually valid, socially responsible, and educationally effective approach to teaching about ethnic groups" (p. 1). The following general areas are essential components:

1. The root cultures from which U.S. ethnic groups have developed.
2. The U.S. experience of ethnic groups.
3. The changing culture of ethnic groups.
4. Relations of ethnic groups with the rest of society.

5. Current situation of ethnic groups.

6. Future of ethnic groups.

Assumptions: 1. Schools do not monopolize education; the "societal curriculum" (family, friends, neighbors, mass media, etc.) has a powerful influence. Part of the societal curriculum teaches about ethnicity.

2. All people thus have some knowledge about different ethnic groups. When this knowledge results in antipathy toward or negative beliefs about an entire group, it is prejudice.

3. Schools may reinforce the societal curriculum and thus help to perpetuate prejudice; they may choose to avoid teaching about ethnicity; or they may commit themselves to ethnic education.

Goals: 1. To help students develop their basic skills.

2. To help students develop better understanding of their own backgrounds and of other groups that compose our society.

3. To help students develop a commitment to building a better nation and a better world for all.

4. To help students develop the skills to build that better society for all. (p. 4)

Principles: 1. The process of developing multiethnic education involves three major components:

(1) the creation of multiethnic teaching concepts;

(2) the development of multiethnic teaching strategies;

(3) the incorporation of multiethnic concepts and strategies into all aspects of the K-12 curriculum.

2. Multiethnic curricula should be developed around the following organizing concepts:

(1) The United States as a broad geocultural entity that developed through the continuous, multidirectional flow and interplay of cultures;

(2) Multiethnic perspectives on U.S. society;

(3) Comparative experiences of ethnic groups;

(4) Society at large, not ethnic groups, as "the problem";

(5) The activities of ethnic groups — what they have done, not just what has been done to them;

(6) The diversity of members of an ethnic group, not just ethnic heroes and "success stories";

(7) The experience of ethnic people, not just symbols of ethnic groups;

(8) The interrelationship of ethnic groups with the rest of U.S. society as well as experience within ethnic cultures.

Approach 4: Association for Supervision and Curriculum Development (ASCD)

This description was taken from "Encouraging Multicultural Education," the position statement issued by the ASCD Multicultural Education Commission (Grant, 1977).

> Definition: "Multicultural education, as interpreted by ASCD, is a humanistic concept based on the strength of diversity, human rights, social justice, and alternative life choices for all people" (p. 3).

Assumptions: 1. The United States is a culturally pluralistic society. Life in such a society requires fundamental changes in educational philosophies, processes and practices -- changes that may be considered as basic needs for human renewal.

2. Human renewal must emphasize that many different cultures exist in the United States and must recognize the validity and viability of cultural diversity.

3. The cultural context must be taken into consideration as educational experiences that will maximize human potential are designed for individual students.

Goals: "The essential goals of multicultural education embrace: (a) recognizing and prizing diversity; (b) developing greater understanding of other cultural patterns; (c) respecting individuals of all cultures; and (d) developing positive and productive interaction among people and among experiences of diverse cultural groups" (p. 3).

Principles: 1. Multicultural education seeks to encourage and enable the individual to develop social skills needed to move among and cooperate with groups other than his/her own.

2. Multicultural education is a continuous, systematic process that will broaden and diversify as it develops.

3. Multicultural education goes beyond an understanding and acceptance of different cultures; it recognizes the right of different cultures to exist and acknowledges their contributions to society.

4. Multicultural education evolves from fundamental understandings of the interactions of diverse cultures within the culture of the United States.

Approach 5: California State Department of Education

The description below is drawn from Guide for Multicultural Education: Content and Context, produced by the Office of Intergroup Relations of the California State Department of Education in 1977.

Definition: Multicultural education is an interdisciplinary process designed to ensure the development of cultural awareness, recognition of human dignity, and respect for each person's origins and rights. The process is meant to promote understanding and acceptance of differences as well as similarities between and among groups (p. 2).

Assumptions: Societal conditions and trends require that public school education adopt the goals of ethnic and cultural pluralism.

The "melting pot" concept, wherein the objective was the assimilation and the effacement of cultural diversity, no longer governs.

Elimination of "ethnic illiteracy" is vital to the promotion of democratic ideals.

The school is the critical public agency in the process of educating for a diverse society; the challenge and responsibility of achieving quality in that process are not being met.

The school must become the partner of the community; within the community are elements that are essential to multicultural education. (pp. 2-3)

Goals: Goals for Every School

Self-concept and attitudes toward school and learning will be equally positive in students of all racial, ethnic, and cultural groups and of both sexes.

Multiethnic, multicultural activities will be developed in which curriculum materials, teacher attitudes, and teaching procedures provide each child with an opportunity to understand and to develop pride in his or her own identity and heritage and to understand, respect, and accept the identity and heritage of other groups in the classroom and in society.

> Educators of diverse racial, ethnic, and cultural groups and of both sexes will be integrated throughout the staff of the school so that the opportunity structure is open to all equally. This implies that educators from all groups will be recruited and come to hold statuses and play roles at all levels. (p. 2)
>
> Goals for Racially and Ethnically Diverse Schools
>
> Students of both sexes and of all racial, ethnic, and cultural groups will be integrated into the social system of the school so that students of all groups hold comparable statuses and play comparable roles. This means that children of all groups will come to perceive each other as peers and friends and that the distribution of valued statuses and roles in the school will be similar for all groups.
>
> Fathers and mothers of children of all racial, ethnic, and cultural groups will be integrated into the life of the school so that they hold comparable statuses and play comparable roles in school-related organizations and activities. (p. 2)

Principles: 1. Multicultural education must deal honestly with differences as well as similarities; it must be based on reality, not on stereotypes of root cultures or ethnic characteristics.

2. Multicultural education includes cultural pluralism, ethnic and intercultural studies, intergroup and human relations, bilingual and cross-cultural education, and community involvement.

3. Multicultural education requires preservice and inservice training to enable teachers, counselors, and administrators to relate effectively to students with diverse learning styles and to meet the educational needs of all children.

Approach 6: New York State Education Department

The description below is drawn from New York State Education Department Materials, Programs, Services for Multicultural Education, produced by the Division of Intercultural Relations in Education of the University of the State of New York in 1977.

> Definition: (Multicultural education) is an education whereby children and youth are motivated to acquire knowledge, understanding, and sensitivity regarding the various ethnic and racial groups which comprise our society (p. 2).

Assumptions: The United States is a pluralistic society, with very real and important ethnic, racial, and cultural differences among various groups.

Ethnicity is not a deviation from the norm, but rather a component part of the mainstream of American society.

Schools can reduce and ultimately eliminate prejudice and stereotyped thinking by designing and implementing programs that recognize and value human diversity.

Goal: To develop a general understanding and acceptance that ethnic cultural and racial diversity are both inevitable and desirable.

Principles: 1. Multicultural education requires staff members who have developed competencies in this area, and who by what they both say and do teach young people the humanistic values needed in a multicultural society.

2. Multicultural education teaches students to accept and respect both individuals and the cultural or ethnic groups to which those persons belong.

3. Multicultural education calls for school programs that will enable students to develop more positive attitudes about cultural differences, to see these differences as sources of richness and value rather than as things to be feared.

II. GUIDELINES FOR MULTICULTURAL EDUCATION IN THE SCHOOL

Most of the approaches described in the preceding chapter also offer guidelines to practitioners for incorporating them into the overall school program. These guidelines and others drawn from different sources are synthesized in this chapter. The reader should note that the guidelines suggest, but do not mandate, the directions which multicultural education might take. These directions must be determined by the local school. Studies conducted by the Rand Corporation (McLaughlin & Marsh, 1978) show that the success of an educational intervention in a school depends largely on its being developed by the school's teachers and administrative staff in response to the needs of the particular school and its community. So the guidelines for multicultural education offered below are meant to be adapted as necessary, rather than adopted as they stand.

It should also be pointed out that the following guidelines include consideration of other major aspects of schooling in addition to the curriculum. This is done because, as a number of authorities (Banks, 1977b; James, 1978; NCSS, 1976; Poster, 1979) have noted, multicultural education is a responsibility that must be shared by all elements of the total educational environment. The elements include not only all subject areas in the formal curriculum, but also such factors as school policies and governance, staff attitudes and practices, assessment procedures, and school/community relationships. This chapter includes suggestions related to school policies and procedures, curriculum, school staff and school/community relations, as well as program goals and objectives.

One further note of explanation: many of the guidelines found in the following pages assume that the student population of the school will be multiethnic. For many schools, this may be the case. This should not be construed, however, to mean that schools with student populations representing only one ethnic group do not need a multicultural approach. On the contrary, as Cortes (1976) and Banks (1975) state, multicultural education is of value to all students, regardless of race, socioeconomic status, or geographic location.

School Policies and Procedures

Those who advocate multicultural education generally agree that the total school environment must be supportive of the underlying principles of this approach (ASCD, 1977; Banks, 1977b; California State Department of Education, 1977; James 1978; NCSS, 1976). The atmosphere of the school should promote respect for each person's origins and rights as well as understanding of the similarities and differences among various ethnic groups (Deslonde, 1977).

The following guidelines suggest ways in which a supportive environment may be developed.

1. The school administration should issue a strong policy statement supporting multicultural education. Banks (1977b) suggests that a statement such as "No One Model American: A Statement on Multicultural Education," issued by the American Association of Colleges for Teacher Education (AACTE, 1973), might be used as a model. He also recommends

that the statement should make it clear that the school norms do not permit discriminatory or prejudicial practices.

2. The school should, inasmuch as possible, seek to accommodate the values, behavioral patterns, and learning styles of the ethnic groups represented in the school (ASCD, 1977; California State Department of Education, 1977). Deslonde (1977) suggests that a relaxed and receptive atmosphere calls for a minimum of rules and punitive sanctions. The NCSS Guidelines (1976) call for regulations that recognize group differences, such as a rule against scheduling tests on Jewish holidays or a regulation calling for cafeteria menus which acknowledge Muslim dietary restrictions.

3. The school should protect culturally or linguistically different students from procedures and practices that automatically place them in the lower academic tracks for the sole reason that their unfamiliarity with English causes them to score low on standardized reading and achievement tests (NCSS, 1976). In addition, care should be taken to use counseling techniques and testing instruments which are not based on a stereotypic view of minority persons and their place in society (California State Department of Education, 1977; NCSS, 1976).

4. The informal and extracurricular programs of the school should be based on a multicultural approach (California State Department of Education, 1977; NCSS, 1976). The decorations in the halls or the lobby, as well as the assembly programs and the cafeteria menus, should reflect the culture of various ethnic groups. Assembly speakers and resource

persons brought into the school should be drawn from various ethnic groups. The important holidays of the major ethnic groups in the school should be observed; traditional holidays, such as Thanksgiving or Easter and Passover, should reflect multiethnic modes of celebration. Care should also be taken to see that students of diverse ethnic backgrounds participate in extracurricular activities -- such as cheerleading, athletic activities, honor societies, and school clubs.

5. The school library should be stocked with a variety of resource materials on the history, art, music, literature and other cultural aspects of different ethnic groups (California State Department of Education, 1977; NCSS, 1976).

6. The procedures used to assess the students' achievement and intelligence should reflect their ethnic cultures (NCSS, 1976). This includes standardized tests as well as measures constructed by the teacher. Some educators maintain that standardized achievement tests are biased against minority students (Cross, Long, & Ziajka, 1978; Hilliard, 1977). Although his own viewpoint is different, Lennon (1978) has summarized this position very well:

> Typical test content is perceived as excessively reflective of white middle- or upper-class values, typically developed by authors who have little or no understanding of the differences in experience between middle-class groups and those from other groups of society. Such content is violative of the assumption . . . that all examinees will have had reasonably similar experience and background before coming to the test. Thus, the systematic differences regularly found in group performance cannot be accepted as evidence of true differences . . . but rather must be

> considered as consequent upon differing experiential backgrounds. Exception is also taken to the exclusion or under-representation of minority groups in the norming samples for the tests, leading to the assertion that it is not possible to evaluate the performance of an individual by relating it to the performance of a norms group appreciably different in important characteristics. As a result of the unfairness of the test, the abilities of the disadvantaged examinees are underestimated, with resulting harm to the educational and other opportunities available to them. (p. 5)

Thus, the school should be concerned about the cultural fairness of the tests which are used locally, whether minority groups are adequately represented in the norms for such tests, and whether results from the tests are used unfairly to discriminate against minority groups.

It should be remembered that simply because a test provides results which indicate one racial/ethnic group has scores below those of another, it does not necessarily mean that the test itself is biased. Rather, it may be an indication of the monocultural bias pervading the school. As Lennon discusses later in his article, the values that a school tries to cultivate are always culturally saturated. If one wants to assess how well a pupil will learn material taught in the school, then it is sensible to construct the tests so they emphasize such material even though it may be culturally influenced. If the cultural influence is that of the dominant culture, persons from other cultures may have lower scores on such measures. They may also have more trouble handling the material that is taught and acquiring the competencies desired by the school. Tests that provide this kind of information can be valuable in a multicultural approach, if the results are interpreted in such a

way that minority children are not the only factors in the teaching/learning situation that are expected to change.

School Curriculum

Some educators assume that special units or courses about minority groups in the social studies or language arts program are all that is needed to produce a multicultural curriculum (James, 1978). Most advocates of multicultural education, however, believe that much more than curriculum alteration is necessary. They regard multicultural education as an ongoing process that seeks to produce "culturally literate" citizens (Banks, 1977b; Board of Education of the Borough of York, 1977; Cross, Happel, Doston & Stiles, 1977; Grant, 1977; James, 1978). This means, according to Cortes (1978), citizens who have the "multicultural competencies (knowledge, skills, and attitudes) for living with effectiveness, sensitivity, self-fulfillment, and understanding in a culturally pluralistic nation and increasingly independent world" (p. 20). Cortes lists the following examples of the kind of competencies that would characterize the culturally literate person:

- good self-concept and self-understanding;
- sensitivity to and understanding of others, including those of various ethnic and cultural groups and nations;
- the ability to perceive and understand multiple, sometimes conflicting, ethnic, cultural, and national interpretations of and perspectives on events, values, and behavior;
- the ability to analyze and synthesize multicultural data;
- the ability to make decisions and take effective action based on such analysis and synthesis;
- open minds when addressing issues;
- an understanding of the process of stereotyping and a low degree of stereotypical thinking;
- pride in self and respect for all. (p. 20)

Competencies such as these would become the basis for building curriculum, selecting instructional materials, and planning evaluation activities for a multicultural approach.

Cortes (1977) also suggests that just as reading and writing must be part of each course, subject area, and grade level if the school is to produce students who are language literate, so must multicultural education be part of the total curriculum for all children in all grades in order to produce culturally literate citizens. He calls for the development of well-conceived K-12 curricula that will provide for the continuous and coordinated creation and reinforcement of multicultural knowledge, skills, and attitudes.

The following guidelines suggest some directions for such a curriculum.

1. The curriculum should be organized around universal human concepts that may be generalized to explain human behavior in all cultures (ASCD, 1977; Banks, 1973). Banks (1973) offers an example of one such concept and its related generalization:

> A curriculum committee might select <u>immigration-migration</u> as an organizing or key concept and choose this statement as the related universal generalization:
>
> > In all cultures individuals and groups have moved to different regions and within various regions in order to seek better economic, political, and social opportunities. Movement of individuals and groups has been both voluntary and forced. (p. 748)

After such universal generalizations have been developed, lower-level generalizations may be identified for each major ethnic group.

These will serve as the basis for the units and lessons designed to teach each key concept.

2. The curriculum should promote the basic values that are expressed in our major historical documents: e.g., justice, equality, freedom, and due process of law (NCSS, 1976). It should also give major emphasis to the core values of major ethnic groups; e.g., the Native American views of the universe as a whole, with every object in it having a sacred life (Banks, 1975/76). Some of these values, Banks points out, may conflict with Anglo-American values. Care should be taken to present core values in such a way as to enhance intergroup understanding and avoid further polarization between ethnic groups (Banks, 1976).

3. The curriculum as a whole should reflect a multicultural perspective rather than one that is primarily Anglocentric. In such an approach, according to Banks (1976), the Anglo-American point of view would be one of several equally valid perspectives from which a given social or historical event would be studied. Thus, a social studies class studying the colonial period of United States history might examine events from the viewpoint of French, German, and Spanish colonists as well as from the English colonists' perspective; the point of view of Native Americans and Black Americans, both slave and free, would also be included in a multicultural educational program (Banks, 1977a; Cortes, 1976; NCSS, 1976).

4. The curriculum should include study of groups representing each of the major ethnic categories -- Asian Americans, Black Americans,

European Americans, Latin Americans, and Native Americans -- in our society, whether or not all of those categories are represented in the school's population (Banks, 1973; Gay, 1975a; NCSS, 1976). The selection of which ethnic groups to study may vary with the location. Novak (1978) (Wallace, 1978) urges including those groups represented in the school population. He illustrates his position by explaining his own feelings about his children studying Mexican Americans and Japanese Americans but never studying Slovak Americans. Banks (1979) warns against trying to include too many ethnic groups in the curriculum, citing a source that lists 39 different American ethnic groups. He offers the following criteria that might be helpful in determining which groups to include:

1. Groups that can validly document that they have been excluded from or distorted in the regular school or college curriculums.

2. Groups that have been and are victimized by institutionalized racism, prejudice, and discrimination.

3. Groups that have made significant but unrecognized contributions to the universal American culture.

4. Groups that perceive themselves and are perceived by others as members of distinct ethnic groups.

5. Groups that have unique perspectives and characteristics and a sense of peoplehood.

6. Ethnic groups that have unique perspectives and world views; different perspectives on events and situations that will add fresh perspectives on our nation's history and culture. (pp. 9-10)

Banks (1975) further suggests that separate courses about particular ethnic groups may be of especial value to children from that group;

minority children may need the opportunity to study their own culture because often all they know about it are the stereotypes perpetuated by the media. He points out, however, that separate courses, such as a black history course designed primarily for black students, are insufficient for a multicultural education program, and he stresses the need for children of all ethnic groups to study about other groups in order to understand themselves and the world in which they live.

Cortes (1976) and others (California State Department of Education, 1977; NCSS, 1976) agree that courses about individual ethnic groups may be useful but they too caution against letting the instructional program become simply a group-by-group parade of courses. Instead, they maintain, it should be cross-cultural; that is, it should present the common experiences shared by various ethnic groups rather than treating each group separately. In addition, the curriculum should treat each ethnic group as a full member of American society, stressing the group's contributions to society as well as the problems it has experienced. The NCSS Guidelines add another cautionary note: although each ethnic group has certain significant cultural traits, all members of that group do not conform to a single cultural norm or mode of behavior. The curriculum, therefore, should promote awareness of individual differences within an ethnic group as well as differences among various groups.

5. The curriculum should foster recognition of languages other than English as legitimate forms of communication. This requires that standard English be taught as a second or alternative language rather

than as a replacement for a child's home language or dialect (Banks, 1977b; King, 1977; NCSS, 1976). Thus, Puerto Rican children, for example, would be taught English as the language they need for school and other places in this society without being made to feel that it is wrong to speak Spanish or that Spanish is an inferior language. King (1977) also suggests if there are children in the class whose home language is not English, that the teacher learn and use some phrases or sayings of that language in the classroom. If all children in the class come from English-speaking homes, King proposes that the teacher choose another language and use words or phrases from it in the classroom, so that children become aware of valid communication systems other than standard English.

Some advocates of multicultural education (ASCD, 1977; Banks, 1977b; Poster, 1979) suggest that all children should learn a second language. Not only would they view the languages of other ethnic groups as legitimate means of communication, Banks maintains, but they also would learn that languages reflect the values and culture of a people and that languages have an influence on one another. Other authorities, however, question whether encouraging bilingualism would be accepted in many parts of the country. Some see such a program as threatening the American commitment to a common culture and common political values (Rosenfeld, 1974). Krug (1979) points out that the objective of making American children bilingual will be regarded as legitimate only by those who view the United States as a multicultural society. He warns that

persons who consider this country to have a predominantly Anglo-American culture are not apt to welcome the schools' teaching a second language.

School/Community Relations

Traditionally, the main contact between schools and their communities has been through the parents of students. As Grant (1978) points out, this contact has been characterized in three ways. First, families receive information from the school through report cards, parent conferences, announcements, and other bulletins. Second, the families attend school social functions such as graduation, open house, and sports events. And third, parents may become members of the PTA or a fund-raising group.

These contact points do not permit parents and other members of the community to share in planning or school decision making. Furthermore, minority parents or parents who are poor may feel that school personnel look down on them and that teachers and administrators do not welcome their suggestions.

Advocates of multicultural education, however, view the community as having an important role in the overall educational process. The following guidelines for practitioners suggest ways in which this role might be enhanced in a school's multicultural approach.

1. The school should seek advice from members of all ethnic groups in the community about such matters as the selection of instructional materials, staffing policies, curriculum development, and evaluation of

school programs (California State Department of Education, 1977). This source also suggests that the membership and leadership of school-related agencies and groups should represent major ethnic groups in the community.

In this regard, Wilson (1978) cautions against the "put-a-parent-on-the-committee" approach to community involvement, pointing out that language and socialization differences may make it difficult for some parents or other community members to function successfully. In order to have true community involvement, it may be necessary to change the tone and the format of meetings. The trappings of parliamentary procedure, for example, may need to be replaced by a more down-to-earth approach. Wilson describes several school projects that were able to involve the community with varying degrees of success. Valverde (1978), in reporting an Urban Education Studies (UES) survey of school-sponsored programs to promote intercultural understanding, states that those programs identified as having great promise were those which regularly promoted the involvement of parents, students, and the community. He offers as an example the Nathan Hale Community School in Toledo, Ohio. This was founded, designed, and built by community people who knew what they wanted in the way of urban education and were willing to work with city and school officials to get it.

2. In addition to involving the community in its planning and decision making, the school should also make maximum use of community resources. This would involve taking the students out into the community to visit ethnic museums, community centers, and other sources of

information about ethnic groups, as well as inviting community members representing different ethnic groups to visit the classroom. Carpenter and Torney (1974) point out that this may be easier to do in urban schools, but they urge teachers in suburban or rural settings to provide multicultural experiences. If direct contact cannot be arranged, they suggest such teaching strategies as role play and simulation in addition to the exchange of letters, games, or recorded music with children from other ethnic groups. Some specific suggestions for using community resources include:

- Recording interviews with people of various ethnic groups relative to their experiences in the neighborhood over the years (Williams, 1974).
- Holding an annual international dinner at which ethnic groups in the community would not only bring ethnic dishes but would also stage a presentation of their major works in art, dance, drama, literature, music, or science (Howard, 1978; Williams, 1974).
- Asking students to write a family biography or a community history (Cortes, 1976).
- Using the community as a laboratory where students can develop and use political participation skills. Students might research such topics as population distribution, housing, school assignments (which neighborhoods attend which schools), political representation, and ethnic activities in the community (NCSS, 1976).

King (1977) urges that visits from community resource persons as

well as student trips into the community be carefully followed up with activities that will foster student understanding and appreciation of the similarities and the differences among various ethnic groups. She points out some potential problems and suggests ways to forestall them:

- If an inflammatory situation has occurred in the community, either choose a knowledgeable but neutral person to present the matter for discussion. or delay discussion until things have cooled off.
- Take great care to avoid the "queer people with quaint customs" tack when inviting resource persons to visit the classroom. This means becoming knowledgeable about the ethnic group under consideration before inviting a representative to visit the class, and then exhibiting a genuine interest in the person's presentation. A superficial approach or a condescending attitude will defeat the purpose of the multicultural experience.

School Staff

Most authorities agree that if a multicultural approach to education is to be effective, it must have the support and involvement of the entire staff -- administrative, teaching, and nonteaching (NCSS, 1976; Valverde, 1977). Some advocates of multicultural education, however, give special emphasis to teacher involvement. Cuban (1973) and others (Deslonde, 1977, Fort Benning, 1973; Palo Alto Unified School District, 1973) maintain that the individual teacher in the individual classroom is the most critical factor in multicultural education, the one that may

determine the success or failure of a multicultural approach. In a similar vein, Banks (1977d) states:

> Research suggests that teachers, next to parents, are the most significant others in students' lives, and that classroom teachers play an important role in the formation of students' attitudes and self-perceptions (p. 5).

Because of this emphasis in the literature, certain specific suggestions in this section are directed more to classroom teachers than to non-teaching staff members. The general guidelines for developing staff support and involvement, however, are intended to apply to all school staff. They are summarized below.

1. The school staff should be made up of people representing a variety of racial and ethnic groups. Some authorities (ASCD, 1977; NCSS, 1976) call for the staff to reflect the ethnic pluralism of American society as a whole. It is particularly important for several reasons to have the staff reflect the pluralism of the community in which the school is located. First, minority students need role models; they need to see members of their own group in professional as well as custodial positions in the school. Second, nonminority children also need to see members of minority groups in positions of authority, lest they come to regard minorities as only capable of occupying low level or menial jobs. Third, the presence of minority group members on all personnel levels, including the upper echelon, will increase the likelihood that a minority viewpoint is presented and considered in daily decision making (Grant, 1975).

2. The school staff should be helped to develop an understanding

of cultural differences in order to cope with problems that may be related to these differences. Many advocates of multicultural education claim that most teacher training programs do not prepare their students to function well in culturally different settings (Boyer, 1976). As a result many teachers may have difficulty in helping children from different ethnic groups to succeed academically, and they also may be unable to prevent conflicts related to cultural differences. Gay (1975b) cites the work of several researchers in support of this argument, while Brophy and Good (1974) review a number of other studies which show that both social class and racial differences influence the ways teachers perceive their students and interact with them in the classroom. Other research shows that nonminority teachers generally tended to give minority students less opportunity and encouragement to participate in classroom discussions and other activities (Gay, 1973; Jackson & Cosca, 1974; U.S. Commission on Civil Rights, 1973; Wahab, 1973).

Brophy and Good (1974) make the point, however, that teacher-student interaction is a two-way process. They state that often teachers may treat two groups of students differently not because the teachers consciously and intentionally wish to discriminate, but rather because they are unconsciously conditioned to do so by the "differential behavior of the student (p. 12). Such differential behavior may also affect the way students of different cultures interact. Bennett (1979) describes an incident at a Florida high school which illustrates this point. A fight broke out at this school following an assembly at which a black

musical group performed. The black students in the audience responded to the performance by clapping, singing, stomping, and dancing. The white students, upset by this reaction, tried to quiet their black classmates. Unable to do so, many of the white students then left the auditorium, which upset the black students. They felt their white classmates were being rude to the black musicians. Bennett maintains that if each group had understood the "performance traditions" of the other's culture, the misunderstandings that led to the fighting might not have occurred.

Other authorities have identified differences between the world view (i.e., the way a cultural group perceives people and events) of Anglo-Americans and that of other ethnic groups, which may lead to behavioral differences that are not understood. Gay (1975b) offers a number of black value system characteristics that may cause classroom problems if the teacher is not aware of them. One of these examples is the black child's expectation that learning in school will take place in an informal setting as it does in the black home and community. There the child is often simultaneously teacher and learner within the peer group, with his or her position at any one time determined by the child's own demonstrated abilities rather than by external rules. As another example, Gay points out that blacks are accustomed to integrating mental, emotional, and physical activities. Most schools, however, tend to separate these activities. Thus, teachers may label black youngsters as disruptive when they accompany cognitive activities with physical movement and exuberant

exclamations or show other signs of physical and emotional involvement.

Bennett (1979) cites studies of core values which show differences between Hispanic or Native American and Anglo-American perceptions of what is important. For example, the two minority groups stressed harmony with nature as opposed to the Anglo-American concept of controlling nature; they also emphasized patience rather than action and group cooperation as opposed to aggressive competition. In addition, some research suggests that many minority children come from homes which practice a different cognitive learning style from that used in most schools (Castenada & Gray, 1974; Ramirez & Castenada, 1974).

Teachers and other members of the school staff need to be helped to become aware of these various forms of cultural differences and to understand how these differences may influence behaviors. Care must be taken, however, not to overemphasize these differences to the extent that new stereotypes are developed (Garcia, 1974) or that multicultural education becomes just another term for "special programs for minority students" (Gibson, 1976).

3. The school staff should be offered ongoing development programs that will enable them to create a positive environment for multicultural education. Some authorities (NCSS, 1976) maintain that such programs should be mandatory for all school staff, from principal to custodian, from counselor to bus driver. More often, however, the primary emphasis is on teacher training programs (Banks & Grambs, 1972; Carpenter & Torney,

1974; Dickeman, 1973; Hunter, 1974). A fairly large number of such programs for teachers have been developed, but how successful they are in promoting a posicive environment has been questioned.

Baker (1973, 1977) reports that teacher perceptions of different ethnic cultures can be altered but she warns that a single workshop experience, no matter how well planned and developed, cannot be adequate. Cross and Deslonde (1978) also stress the need for continuing programs for teacher development, and view the development of a multicultural perspective as a lifelong undertaking. In addition, the NCSS Guidelines (1976) call for programs that have a wide variety of components and ones which represent a cooperative effort on the part of local colleges, community agencies, and the schoo? district office.

McLaughlin and Marsh (1978), in reporting on the Rand study of the factors involved in the success of educational innovations, call attention to the need for programs designed for experienced teachers. They state that after several years of teaching, many teachers want to explore new areas and to grow professionally, but often cannot find in-service programs that do more than elaborate on already familiar practices. The Rand researchers therefore recommend that staff development programs be established with a more personal approach, emphasizing ways in which teachers can help themselves to become more effective in their profession.

Goals and Objectives in Multicultural Education

Guidelines for multicultural education would not be complete without mention of program goals and objectives. Specific objectives, of

course, must be tailored to the grade levels, curriculum content areas, and organizational features of the individual school as well as to the needs and interests of the local community. An examination, however, of the general goals suggested by authorities in the field may be helpful to curriculum planners and others formulating goals and objectives for their own institutions. The following section presents some of these general goals, categorized into knowledge, skills, and attitudes areas, along with examples of specific objectives.

Knowledge Goals

There is general agreement that one aim of multicultural education should be to provide students with accurate information on the histories, lives, and cultures of the major ethnic groups in this country. Knowledge goals and objectives should seek not only to correct misinformation and stereotypic thinking, but also to fill in the gaps that often occur in ethnic studies materials -- for example, how ethnic experiences may affect a person's behavior or values, why some ethnic groups have suffered from powerlessness and discrimination while others have not, and details of the contributions of the various ethnic groups to the society as a whole (Cortes, 1977; Gay, 1977).

Examples of specific knowledge objectives are given below.

Primary grades

The students would become aware of the similarities and differences which distinguish individuals. (Human Relations Project, @1969.)

Intermediate grades

Students will identify on a world map the regions from which racial minorities now in the United States came and will give a brief report on one aspect of the original culture of these minorities. (California State Board of Education, 1975).

Secondary grades

Students will list similarities and differences in human beings and the implications of this knowledge for equalizing social, political, economic, and educational opportunities. (California State Department of Education, 1975)

Skills Goals

If students are to use their knowledge about different cultural groups, they must be helped to develop a variety of skills. Skill goals and objectives, therefore, should address such areas as decision making, conflict resolution, problem solving, and communication -- especially cross-cultural communication. In addition, students should be helped to master skills which help them to clarify their attitudes and values, particularly those related to their own and other ethnic groups. Inquiry skills — including analysis, synthesis, the ability to weigh evidence, and consideration of the perspective of others, -- and social action skills are also necessary (Cortes, 1977).

Examples of specific skills objectives are given below.

Primary grades

Students will be able to say "hello" in three different languages. (Flanagan, Mager, & Shanner, 1971)

Intermediate grades

Students will develop a plan to overcome or reduce the prejudices of a group of people. (Flanagan, Mager, & Shanner, 1971)

Secondary grades

Given four specific values held by the majority of Americans, students will analyze the motives behind statements made by members of the majority groups about behaviors of minority groups. (Flanagan, Mager & Shanner, 1971)

Attitudinal Goals

Goals and objectives in this category would focus around the need to help students develop attitudes and values that promote a positive acceptance of cultural diversity. These include an awareness of and pride in one's own ethnic identity, acceptance of the life styles of other ethnic groups, and an valuing of openness and flexibility (Gay, 1977).

Examples of specific attitudinal objectives are given below.

Primary grades

Students will demonstrate respect and acceptance of individuals and groups different from themselves. (California State Department of Education, 1977)

Intermediate grades

Students will identify and clarify personal positions on a number of issues, e.g., school desegregation, what's fair, the meaning of truth, justice, black-white relationships. (New Castle County [Del.] Board of Education, 1978)

Secondary grades

Students will be able to examine and discuss the positive outcomes in the area of sports due to the participation of individuals and groups from various ethnic and racial backgrounds and from both sexes. (Pennsylvania Department of Education, 1976)

Conclusion

This chapter has suggested a number of guidelines that might be helpful to practitioners in implementing a multicultural approach to education in a school. It cannot be emphasized enough, however, that these guidelines must be adapted by the school's administrative and teaching staff to meet local needs. As McLaughlin and Marsh (1978) explain:

> In a sense, teachers and administrative staff need to "reinvent the wheel" each time an innovation is brought into the school setting. Reinventing the wheel helps the teachers and administrators understand and adjust the innovation to local needs. Learning occurs throughout this adaptation process as staff come to understand their own needs for additional information. (p. 87)

This need to reinvent the wheel, however, does not necessarily mean that all aspects of a multicultural program must be developed by and for each local site. There are many curricular materials, evaluation instruments, and other resources that are available which can be easily adapted or, in some cases, used as they stand. What is important is that a team of enthusiastic persons with committed leadership begin to develop together a schoolwide process to use these resources in building a multicultural educational program. The final chapter of this publication offers an annotated list of some materials that practitioners may find helpful as they begin their task.

III. RESOURCES FOR MULTICULTURAL EDUCATION

This chapter has been designed to offer some assistance to practitioners who are implementing a multicultural education program in their institution and find that they need additional resource material. The number of materials available is large and still growing. Therefore the annotated lists which follow are not meant to be comprehensive; rather, they are intended to illustrate the variety of materials that might be used and to suggest direction for further exploration on the part of the practitioner.

Included in the chapter are suggestions for locating resources in the community as well as descriptions of several annotated bibliographies of published materials in multicultural education. Examples of curricula or programs developed by universities or state departments of education are briefly annotated, and sources for information about evaluation methods and instruments are listed. Some of the documents cited here can can be found in local libraries. Most are listed in Resources in Education and are available through the ERIC system. ERIC Document Reproduction Service numbers are given in the document citation when applicable. If documents are available for purchase from other sources, ordering information is provided.

Community Resources

For a school that has a multiethnic population, an obvious source of materials and human resources is persons from the various ethnic

groups that make up the local community. Grandparents or other relatives of the students might be asked to share recollections or customs with the class. For example, a German, Italian, Puerto Rican, and black grandparent might be invited to tell about the way their family celebrated a given holiday when they were children, or to discuss the role of the elderly in their ethnic community. Or the students may be taken on a field trip to neighborhood locations such as the Japanese Cultural Center or the Slovenian-American League.

Assigning students to record oral histories of relatives or people in the community has been successfully used as a multicultural education project. For an excellent description of such a project, see Guidelines for Oral History: What? Why? How?, a 1978 publication of Pennsylvania Department of Education Bureau of Curriculum Services (Box 911, Harrisburg, Pa. 19126). Another project that has proved successful is a school/community fair in which students bring in articles of interest that indicate the many different ethnic backgrounds represented in the school and the community.

Those schools whose populations come from only one ethnic group, of course, can probably avail themselves of many of these same resources. It may simply involve more effort on the part of the educational planners to make contacts with appropriate resource persons in nearby communities and to arrange for travel.

Often there are museums or chapters of historical societies that can be visited. There is a movement now toward the establishment of children's

museums in various cities across the country that seek to enrich the experience of all visitors. Minority children are helped to develop a cultural identity, and mainstream youngsters are led to discover that their own cultural roots are not the only ones of value to the society (Hodges, 1978). Some of these museums, such as the Balch Institute in Philadelphia, Pennsylvania, offer a study guide that teachers may use in conjunction with trips to the museum (Balch Institute, 1978). The Institute also makes available special reading materials and reference lists.

Local chapters of such social service organizations as the Anti-Defamation League of B'nai B'rith (315 Lexington Avenue, New York, New York 10016) offer print and audio-visual materials for rent and sale which may enrich a multicultural approach. Another national center which publishes a catalog of useful materials is the Council on Interracial Books for Children, 1841 Broadway, New York, New York 10023. They offer fact sheets and flyers on various minority subjects, as well as selected lesson plans for classroom use or teacher training.

Newspapers written in English and other languages such as Spanish are excellent resources for finding out about the events being sponsored by local community groups. For example, the events of Aspira, a Spanish American community self-help group, might be found in a Spanish community newspaper. Other events announced in newspapers might include fairs, church festivals, or celebrations of birthdays of ethnic heroes. In large metropolitan areas, upcoming community events are often listed for different communities in a special weekend section of the newspaper.

Often ethnic community groups have their own more formal organizations

such as the American Hungarian Foundation in New Brunswick, New Jersey. This foundation was established to further understanding of Hungarian culture and heritage in America. It awards grants and support for Hungarian studies and programs. The Hungarian Research Center publishes a newsletter and other publications which provide assistance in the study of Hungary and houses the foundation's museum and library collection. Check your telephone book for other such organizations in your community. Or consult some of the bibliographies described below for listing of national organization offices.

Annotated Bibliographies

The bibliographies described below were selected on the basis of their comprehensive coverage of up-to-date resources . All of them list audio-visual and printed materials. In addition, two of them suggest organizations or individuals who may also be helpful to school practitioners.

Annotated bibliography of multi-ethnic curriculum materials, 4th supplement. Columbia, Mo.: Midwest Center for Equal Educational Opportunity, 1976. (ED 129 703)

This is the latest supplement to a bibliography published in 1974. It includes books, films, filmstrips, recordings, and booklets on multiethnic studies. Each resource is briefly described. The purchase price and where it can be purchased are noted, as is the recommended grade level with which it may be used.

Kotler, Greta & Kuncaitis, Violetta. Bibliography of ethnic heritage studies program materials. Washington, D.C.: National Center for Urban Ethnic Affairs and the National Education Association, 1976.

This is a bibliography of materials developed by projects that received Federal Ethnic Heritage Studies Program grants from 1974 through 1976. The descriptions of the materials indicate the ethnic group(s) the materials deal with and include data about audience, teaching objectives, and ordering information. The materials are also organized by state. Many of the listed materials can be seen on display at the National Center for Urban Ethnic Affairs' Resource Center, 1521 16th St., N.W., Washington, D.C. 20036.

Materials and human resources for teaching ethnic studies: An annotated bibliography. Boulder, Colo.: Social Science Education Consortium, Inc., 1976. (Order from SSEC, 855 Broadway, Boulder, Colo. 80302. 275 pp., paperbound, $7.95.)

This document is perhaps the most complete and useful reference source available. It contains over 1100 entries and includes sections for ethnic groups from all parts of Europe, Asia, the South Pacific and Africa as well as for the major religious groups in this country. The materials in each section are divided into four categories: curriculum materials (further divided into grades K-6 and 7-12), student resources, teacher resources, and films. The first category includes products that have both a teacher and a student component; they may be textbooks or multimedia packages. Each item in this category was analyzed and then rated on a scale of 0-6 for the following criteria: format, realism and accuracy, intercultural understanding, educational quality, and overall recommendation. Those textbooks which have little or no multiethnic content are listed but not rated. Most of the curriculum materials included were

published after 1965; those published earlier generally have a "melting pot" point of view and therefore are outdated. Student and teacher resources, however, contain certain "classics" with earlier publication dates.

New perspectives: A bibliography of racial, ethnic, and feminist resources. Harrisburg, Pa.: Pennsylvania Department of Education, 1977. (ED 146 284)

The State Board of Education in Pennsylvania approved the inclusion of racial, ethnic and women's studies in the curriculum of all schools in that state. This bibliography has been compiled to help school personnel locate resources which would enable them to fulfill this mandate. The bibliography is divided into two sections. The first part lists materials covering the major racial and ethnic groups in the United States; the second part covers women's studies material. The items listed include fiction, nonfiction, periodicals and articles, audio-visual material, and national organizations. Each item is briefly described. Addresses, prices, and other necessary ordering information are given as applicable. The appropriate grade level is also included in each listing of student material.

Multicultural Curricula

A comprehensive search through the ERIC system or examination of some of the bibliographies annotated above would undoubtedly yield many more curricula similar to the ones annotated below. These curricula have been selected to provide practitioners with an idea of what can

be developed locally or on the state level. Although the curricula differ from one another in many respects, they do have certain important aspects in common. All stress the importance of the students' coming to terms with their own ethnicity and self-identity, as well as the importance of learning about and accepting the ethnicity of others. Most of the authors regard a multicultural approach as neccessarily interdisciplinary; therefore, the curricula offer learning activities that can be implemented in a variety of classrooms from science to social studies, or from English to home economics. Although some of the curricula are developed especially for use in elementary or secondary classes, the authors have for the most part affirmed the need for a K-12 multicultural approach and see their particular product as only one part of a school system's effort in this regard.

Equal rights: An intergroup education curriculum. Harrisburg: Pennsylvania Department of Education, 1974. (ED 099 200)

This curriculum was designed as a resource for persons who are responsible for multicultural education programs in the Pennsylvania schools. Its goal is to encourage teachers and students to explore the attitudes and skills that are needed in order to establish good relationships between persons of different racial, religious, ethnic, and socio-economic groups.

Gibson, John. The intergroup relations curriculum: A program for elementary school education, Vols. I & II. Medford, Mass.: Tufts University Lincoln Filene Center for Citizenship and Public Affairs, 1969. (ED 058 167 and ED 058 168)

The first volume of this curriculum discusses the intergroup relations curriculum project which was concerned with intergroup education in the

United States and which developed the program that is offered in Volume II. Objectives of the program include: the development of a positive self-concept; an understanding of the similarities and differences between various ethnic groups, as well as their contributions to society in the past and present; and the encouragement of the child to be an active participant in the teaching-learning process. The methodology of the course calls for inductive teaching and for the use of role playing, inquiry, discovery, gaming and other skill activities that require active participation by the students. The overarching framework for this curriculum is the governing process. The program starts with a unit on governance in the home and continues through school and community to the nation and the hemisphere. Each unit offers learning activities that include objectives, procedures, lists of materials needed, and discussion guidelines for students.

A model program in multi-ethnic heritage studies: Multi-ethnic curriculum units -- primary, intermediate, and secondary levels. Mankato, Minn.: Mankato State College Minority Group Study Center, 1974. (ED 115 635)

The units in this program were developed by teachers working with students at various age levels and in various school disciplines. However, all the units are directed toward a set of common instructional goals which emphasize the positive nature of cultural diversity, the need for positive attitudes among students toward their own ethnic identity and that of others, the development of an understanding of the social forces that limit opportunities for some ethnic groups, and the appreciation of the achievements of persons from all ethnic backgrounds. The

units suggest a variety of approaches to be explored by teachers. Activities are offered for classes at the primary, intermediate, and secondary level. Each activity includes objectives, procedures, a list of needed materials, and usually a list of references. The Minority Group Study Center also has compiled bibliographies of teacher resources for white ethnic groups as well as for Native Americans.

New perspectives in intergroup education. Vols. 1 and 2. Baltimore: Maryland State Department of Education, 1975. (ED 115 628 and ED 115 629)

This two-volume guide to intergroup education was formulated by teachers from local educational agencies in Maryland and was refined after a one-year pilot test. Volume I is for use in elementary schools; Volume II is for use in middle, junior high and senior high schools. The goal of the program is to direct students toward an understanding and appreciation of all ethnic and cultural groups. It is built around four broad themes: the equal worth of every person; the equal worth of every ethnic group; prejudice and discrimination; and ideals and realities. Teaching units for each theme are offered at each level. The units include a description of content, interdisciplinary learning activities, lists of resource materials, and assessment tasks as appropriate.

Smith, Gary & Otero, George. Teaching about cultural awareness. Denver, Colo.: University of Denver Center for Teaching International Relations, 1977. (Order from Materials Distributions, Center for Teaching International Relations, University of Denver, Denver, Colo. 80208. 225 pp., paperbound, $7.00.)

This curriculum guide is one of several offered by the Center for use in secondary and college classrooms. This particular volume offers

supplementary materials that are appropriate for use with students from upper elementary through senior high school grades. It uses a perceptual approach to focus the individual student's opinions and attitudes in order to help him or her become aware of personal sterotypes, prejudices, and beliefs. The activities included in this volume are divided into three sections. The first section, "Perception," is composed of activities designed to dispel stereotypes. The activities in the second section, "Culture and Me," use role play to help students become more familiar with other cultures. The third section contains consciousness-raising activities on discrimination and racism. Each activity is meant to stimulate discussion rather than to be an end in itself. The activities within the various section are varied and each includes objectives, list of materials, procedures, time allotment, and appropriate grade level.

Evaluation Materials

It has been pointed out in the preceding chapter that a successful multicultural program must be developed locally and must take into consideration local needs, interests and conditions. It follows, then, that the evaluation process for a multicultural education program should also be locally developed and designed around the needs, objectives, desired student outcomes, and other program aspects which have been determined by members of the school community. The program evaluation materials described below can be useful, however, in providing guidelines for local evaluation that may be adopted or adapted for local use. In addition, a few sources are suggested for locating instruments that measure student attainment

of both cognitive and affective objectives and for instruments that may be used to analyze curriculum materials for a multicultural program.

Program Evaluation

California State Department of Education. Kit of materials for needs assessment and evaluation: Multicultural education. Sacramento, Calif.: Author, 1978.

The kit reflects a variety of approaches to measurement and evaluation. It includes several documents that deal with the assessment of staff needs, with patterns of attitude and opinion, and with the evaluation of in-service content, presentation methods, and outcomes.

Multiethnic education program evaluation checklist. In National Council for the Social Studies, Curriculum guidelines for multiethnic education. Arlington, Va.: Author, 1976.

This checklist is based on the 23 guidelines that NCSS has proposed for multiethnic education programs, and includes several questions under each of the guidelines. The user is asked to answer each question with a rating statement, ranging from "strongly" to "hardly at all."

National Study of School Evaluation. Evaluation guidelines for multi-cultural-multiracial education. Arlington, Va.: Author, 1973. (ED 081 791)

These guidelines are designed to help schools gather data about their multicultural programs. The three pivotal points of the evaluation are: (1) characteristics of the school and its community; (2) the school's general philosophy and objectives; and (3) the specific commitment the school has made to educating its students for a pluralistic society. Appended to the book are two survey instruments, one for use with teachers and the other for use with students.

Materials Evaluation

Ethnic Studies Materials Analysis Instrument. Boulder, Colo.: Social Science Education Consortium, 1975. (ED 128 279)

This booklet is an instrument for analyzing ethnic studies curriculum materials for grades K-12. The five sections of the instrument are: product characteristics, general education quality, ethnic heritage content, adaptability of materials to conditions of use, and overall evaluation.

California State Department of Education Office of Intergroup Relations. Guide for multicultural education: Content and context. Sacramento, Calif.: Author, 1977.

This guide includes two instruments to be used in analyzing materials for a multicultural program. One is a preliminary screening form which can be used to determine whether an item, in brief examination, seems to justify full analysis. The four points to be checked relate to relevance, appropriateness, standards of quality and nondiscriminatory content. Any item that fails one or more of these checks is rejected without further examination. The second instrument is a specific and detailed questionnaire which requires a full review of both the format and content of each item. It is concerned with such areas as instructional purpose and design, ethnic perspective, multiethnic perspective, biases in the material, teacher preparation needed, and evaluation techniques.

Evaluation Instruments for Use with Students

Cortes, Carlos E. with Metcalf, Fay & Hawke, Sharryl. Understanding you and them: Tips for teaching about ethnicity. Boulder, Colo.: ERIC Clearinghouse for Social Studies/Social Science Education and Social Science Education Consortium, Inc., 1976.

The final chapter of this booklet identifies a number of resources to measure the achievement of both cognitive and affective objectives in multiethnic education. The annotation supplied for each instrument offers information on authors, grade level, and the source from which the instrument may be obtained.

Resources in the Practitioner's Own School

The most valuable initial resource for multicultural education is the practitioner's interest in the topic. This interest can result in the discovery of other resources within the practitioner's own school. The set of questions presented on the following page can aid in this discovery process, by directing attention to those areas in which the conditions may facilitate or debilitate multicultural education. Using these questions, one can develop a School Multicultural Education (MCE) Resource Profile for one's own school.

Although the task of developing the School MCE Resource Profile might be done by one person alone, it is much more valuable, in terms of multicultural education advocacy and insights, to interest colleagues in becoming involved in the task. A group of interested persons could make independent investigations of the Basic Question Areas. They could

then come together to report findings. The goal of the task is, of course, to construct the School MCE Resource Profile, a document which can be used as a carefully developed foundation for future improvement of multicultural education in the school.

BASIC QUESTION AREAS FOR A SCHOOL MULTICULTURAL EDUCATION (MCE) RESOURCE PROFILE

1. The Curriculum:

   a. When the curriculum has been revised or new curricula have been developed, has there been a practice of including MCE aspects?

   b. Are there special units or courses related to aspects of MCE?

(For elaboration, see "School Curriculum" in Chapter II and "Curriculum Resources" in this chapter.)

2. Educational Goals and Objectives:

   a. How do present goals or objectives for students foster MCE, in terms of knowledge or skills?

   b. How do present goals or objectives for students foster MCE, in terms of attitudes or behavior?

(For elaboration, see "Goals and Objectives in Multicultural Education" in Chapter II.)

3. School Staff:

   a. What is the ethnic composition of various groups within the school staff (including service personnel, teachers, and administrators)?

   b. What staff development efforts have been made to equip these various groups for multicultural sensitivity and education?

(For elaboration, see "School Staff" in Chapter II.)

4. Community Involvement:

   a. How have any of the ethnic groups in the school's community been involved in advising about the ethnic implications of various school decisions?

   b. How does the school make use of the ethnic composition of its community?

(For elaboration, see "School/Community Relations" in Chapter II and "Community Resources" in this chapter.)

5. Other Policies and Practices:

   a. What current school policies or procedures are supportive of MCE?

   b. What current school policies or procedures are unfavorable to MCE?

(For elaboration, see "School Policies or Procedures" in Chapter II.)

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